726 made before going to war and which she said was
727 not form of ghost dance, as follows:

"The round dance (to·loši·la muluwil) was made
535 by the chief; he held it at his place. All the
726 people would come; it lasted one night. Men and women joined hands, a woman between 2 men, and they danced around a fire in a big circle for a long time. A few singers who knew the war songs stood between the fire and the circle of dancers; they sang for the dance. The men didn't wear
[292] feather skirts for this dance, as they did for dances at a burning. During the night of a war dance, the chief made speeches; he talked loudly, principally to the men. The next morning the men would go off to war."

When Tübatulabal made retaliatory attack upon Yokuts raiders (below), no round dance was held; "the people were too angry to have a round dance" (FP).

● 728 Settlement.- Chiefs of 2 hostile tribes, when bent upon making peace, met together and "talked things over; usually they promised each other not to fight any more." No money or gifts exchanged by way of settlement for dead (SM).

72
173 Two accounts of wars with Yokuts groups illustrate motives for warfare, manner of fighting, settlement, etc. Both wars occurred in latter half of last century.

"A Tübatulabal woman was pounding chia seeds; some Porterville (Yokuts) men who were visiting the Tübatulabal took her seeds away from her. The woman became angry and ran home and told her husband; he sought out the Porterville men and killed one. After this fight the Porterville visitors went home, but the male relatives of the Porterville man who had been killed returned to the South Fork valley on a raid and killed 6 Tübatulabal women who were gathering cane at Cane creek in Kelso valley. They also killed some Tübatulabal men. Then the Tübatulabal went down and fought the Porterville people. The Porterville chief sent 3 men over to the Tübatulabal chief to tell him the Porterville men would not fight any more, and to ask the Tübatulabal chief to come over to Porterville to 'settle up.' But the Tübatulabal chief didn't trust the Porterville people; he told the messengers he would be over at Porterville in 3 days, but after they
[648] left, the Tübatulabal chief sent up to the Koso chief in South Fork valley to tell those Indians over there to bring their arrows and go with him to Porterville. The Koso chief, Mouse, sent over E to get some more Koso; when they came there were about 50 of them; they camped one night at yitiamup (no. 9 on fig. 11), then they and the Tübatulabal chief and soldiers went over to Porterville the next day; they were prepared either to fight or settle up. The Porterville people were friendly to them; the 3 chiefs talked and agreed not to fight any more and the Porterville chief promised that thereafter his men would be good. The next year the Porterville people

622 Chief received messengers sent from other tribes, arranged for allies in event of war, assembled war parties, selected captain to head such, "made the war dance (of incitement) at his [702] [728] place" (FP), represented his people at peace parleys with chiefs of other tribes. Chief himself did not go to war. It was chief's duty to [754] admonish evil shamans when they were causing sick- 627 ness and to order such killed if his admonitions went unheeded; this extended to malefactors within chief's immediate family; no collusion between chiefs and evil shamans, such as occurred among [171] Western Mono and Yokuts (Gayton, 1930, 398) remembered by any of my informants.

622 Chief settled fights arising from jealousy over women, or over possession of game; he "would ask people why they fought and tell them not to 578 do it any more. If 2 persons were always fighting, he would tell one to move out of the settlement" (FP).

622 A chief headed Tübatulabal when they joined the Yokuts for antelope drives, but chiefs did not direct people where or when to go for piñons, fish, acorns.

Chiefs attended burnings, dances; delivered orations at such; lectured youths, telling them not to fight and, later, not to drink too much whiskey; often upbraided stingy people for not bearing just share in expenses of fiestas.

622 Chief did not play hand game (SM); was likely 576 to tell myths in wintertime, but this not his [525] exclusive privilege. Chiefly etiquette did not permit chief to visit socially among his people; "he would send somebody over to a person's house [574] if he wanted to see that person" (SM). One Tübatulabal chief sometimes visited "around Bishop (Owens Valley Paiute); this was all right because he had relations there" (SM). SM, Tübatulabal chief in 1932, visited sick to administer herb medicines; also visited Catholic priest and some of his relations and went on trading trip with his son, MM, to Northfork Mono in 1932, but never made social visits among his people, and those persons other than relatives who came to see him usually came on business.

622 Women chiefs as functioning officials, reported 462 for Tübatulabal (Kroeber, Handbook, 608), denied by SM, PN; SM, 1931, said, "the wife of a deceased chief was called timiwal until she ate meat; then the new chief was chosen. A daughter might be named, but usually refused the office." In 1932 he denied latter part of his statement. FP said Mrs. Petra Miranda should have automatically become chief for Palagewan group after former chief, Mrs. Miranda's mother's brother, died, "only she has no people to be chief for now." SM denied this but said chieftaincy might have passed to deceased chief's sister's son; FM and PN, Mrs. Miranda's son and parallel cousin, respectively, said women never chiefs. Mythological records contain no occurrences of women functioning as chiefs.

622 If people dissatisfied with chief, clown instrumental in having new leader appointed (see below).